A LETTER To the CONTINUATOR OF THE Present State of our Controversy.

Laying open the *Folly* of his *Extravagant Boasting*, and the *Malice* of his *Willfull Forgeries*.

By *John Sergeant*.

With Allowance.

1. SIr, what you are I do not *know*; nor have any reason, from your carriage, to think you are much *worth* the knowing; and you did very prudently to mask your self under the disguise of a *private and obscure hand*, to hide the blushes which common shame would otherwise force even into a forehead of the blackest complexion. It is easy to discern by your furious Zeal, your Falsifying humour, and your Patronizing so fiercely that party which maintains that *All Christian Faith* which is held now *may be False*, that you are far from the Principles of a Genuin Church of England-man, farther than a good Benefice may perhaps give you a Vocation, but rather some hot-brain'd *Calvinist* in *masquerade*, perboil'd by the scalding zeal against Popery into a stanch Protestant, which like Lobsters change their *hew* and *outward appearance*, but not their *Nature*. The Character you have given your [illegible] your behaviour in

Epist. Dedicatory.

in your 41st. page; is that you are a *Willfull* and *Bold* Calumniator; who, trusting to the easy *Credulousness* of your Friends, and relying on the Great *Noise* your Numerous party are able to make, value not a straw what *manifest Falshoods* you publish. And, which is the *worst* Quality of a *Lyer*, that you are a *Careless*, *Open*, and *Confident* one. If this can be plainly made good against you, I am sure your rude and Unchristian carriage towards me justifies me for letting the world know you are guilty of these Faults of the First Magnitude. What prejudice this may do to your Descants all along upon other pieces writ by Catholicks you are to look to, and should have better consider'd when you thus *sacrific'd* your *Conscience* to your *Malice*; for if this be prov'd upon you, it will here stand upon *Publique Record*, and like your fellow-*Knights of the Post*, you are never to be believ'd in any thing you say either here or hereafter. Certainly Sir, a little more Temperance had done your Cause far more Right: For every man of an ordinary Prudence will vehemently suspect your sharp Reflexions are meerly *Romantick*, seeing you make the Protestant *Knight* still beat the Popish *Gyant*. What man of common Reason will, do you think, believe you, that the Catholick Party have in none of their Books spoke a word of Sense, or that (as you tell the Reader with much assurance) *never was Cause more intirely baffl'd*: Nay, in the full career of your ranting exaggerations, you aver without Fear, Shame or Wit, that *your very Footmen themselves esteem themselves an equall match for Jesuits*; and lest the Credit of your *Learned Footmen* should sink, or the sober part of the world should look upon them as self-conceited Puppies for having such a *high Esteem* of themselves, you hold them up by the chin, and tell us very sadly, that *you think they have satisfy'd the World they are not mistaken* in this opinion of themselves. Now, all this while there was but *one* Footman, whose name, to *ridicule* a Roman-Catholick writer, was prefixt to a pamphlet, which in all likelihood might have been written by some such shamming Gentleman as your self. I wonder you did not add *Protestant Broom-men*, *Kennell-rakers* and *Chimney-Sweepers*; for none can doubt but some of these may have as much Knavish wit as a *Footman*. But it was your Kindness to Catholiks not to tyrannize too much over them, or depress them with such ignoble comparisons; and therefore you did them the *honour* to allow them fit *matches* to run a Controversy-race with your thrice-*Reverend Foot-men*. And, by your Discourse, *high honour* too; for you tell us p. 45. that

Epist. to the Reader.

Ibid.

Ibid.

that the R. F. *Sabran is now grown more famous in the world from his new Antagoniſt the Footman.* I hope I may uſe your own words ſo I apply them better; and tell the Reader that I admire at *the heat and bitterneſs of that little Satyr*, your ridiculouſly-malicious ſelf. P. 20.

2. Notwithſtanding your *Ill performance*, I frankly acknowledge that a *Hiſtory* of what Books have been writ *pro* and *con* in our Controverſies is a very laudable *Deſign*; and had you obſerv'd the impartiality of an *Hiſtorian* by onely relating what had been done in that kind, and then referr'd your *Reader* to the *Books* you mention'd, and left *him* to judge of the performances on both ſides by thoſe Books themſelves, you had deſerv'd a due Commendation. But you could not content your ſelf with matter of *Fact*, but would needs enter upon the matter of *Right* too; and this, with Reflexions wholly made up of Vapours, Inſolence, ſilly Amplifications, Ironies, Invectives; and oftimes open Falſhoods. For example, *Never did man ſet pen to Paper* (as *F. Sabran*) *with ſuch a ſtock of Ignorance and Confidence together.* p. 4. *whoſe ſtock is Confidence.* p. 45. *He has neither Learning, nor good manners*, ibid. One would wonder, by the way, Sir, where *your* Breeding lies. But as for the *Repreſenter*, he is quite ſtript of Honeſty and Wit both. *He ſeems* (ſay you) *to have ſtruggled a little with himſelf before he could get the better of his Conſcience.* p. 11. *The Confidence of this vain man——He* (his Proteſtant Antagoniſt) *has though fit to give him up as a priviledg'd perſon, who is paſt either Senſe or Modeſty, or hopes of being reclaim'd*, p. 12. That is, in more honeſt terms, his Antagoniſt acknowledges himſelf baffled, and I perceive by your p. 4. that you are about *giving up F. Sabran* too upon the ſame ſcore. Again——*That honeſt ſincere man that cannot endure falſe dealing, but was dropt down from heaven to be the Scourge and Cenſor of a Licentious age——by a ſtrange kind of Metamorphoſis from an Angell of Light tranſforming himſelf into a Spirit of Darkneſs.* p. 43. And laſtly, that *He is an Aſs in a Lyons Skin*, p. 44. Pray good ſweet angry Sir, lay aſide your Paſſions a while, and do but conſider a little how ridiculous you make your ſelf, and clap the long ears on your own noddle. Had you *profeſt* your ſelf a *Therſites*, and a maſter of Invective Rhetorick, none would have wonder'd at you for following your Vocation; But the Jeſt is, you will needs make your ſelf all this while a *Maſter of Ceremonies*, to teach others *good manners*, and yet the Academy of Scolds at Billingſgate cannot furniſh one with baſer and fouler Language. Were you writing againſt the perſon, P. 45.

fon, and had at the ſame time *prov'd* his Demerit anſwerable to your words, then indeed *Smart* language, ſo it be *True*, may ſome times *paſs*, nay be *needfull*; but to fall upon him ſo ſeverely in an undue occaſion, and with ſuch a furious career of extravagant railing, does too viſibly proceed from the *Impotency* and *Uneaſineſs* of your *Paſſion*. Could a mad Dog ſpeak, I know not (tho' you perhaps may) what worſe language he could foam out than *Aß* and *Devil*. Whence *I Congratulate to the Gentleman*
P. 20. the happy *omen*, that he could deſerve *the heat and bitterneß of ſuch little Satyrs*. Thus our impartiall Hiſtorian treats the *one* party; But on the *other* he beſtows all along the Magnificent Titles of **Excellent**, **Learned**, **Ingenious**, **Incomparable**, and alſo obe Reverence them with his Permagant Hyperbolical Commendations. And now, Reader, is it a Straw's matter whether ſuch a Writer praiſes or reviles a man; or rather are not his *Elogiums* a *Diſgrace*, and his *Invectives* a high *Honour* and *Commendation* in the opinion of any *Moderate* Reader?

3. *My* turn comes next; and any man will ſee how Dr. *St.* and his good Friends are nettled, by your pelting me ſo unmercifully.

4. Your Firſt Falſhood is, that I begun to *carry on this Con-*
P. 40. *troverſy* after the Reſt, & had writ *his*. This I affirm to be *Untrue*; For, the *Firſt* Catholick Letter was alſo *mine*. And, tho' my Name was not to it, yet I ſtill *own'd* it for *mine* in my following pieces. Which if you *read*, you could not but *ſee*; if you did *not*, you are a ſtrange diſregarder of Truth or Sincerity, to paſs ſuch ſain Cenſures upon Books you never ſo much as *read*. And, if this were ſo, as I much fear, it puts me into ſome doubt whether you ever read *any* of the Catholick Books you *Cenſur'd* ſo *deeply*; but, like a right Honeſt man, right or wrong, ſhot your bolts at random.

5. Your Second Falſhood is, that Dr. *St.* has reply'd to my
Ibid. firſt Four Letters. And this is a moſt Notorious Banger. For, firſt, it is ſhown in my Fifth Letter Page by Page to every Examiner's Eye, from p. 154. to p. 179. that he has omitted ſo much as to *take notice of* (much more to *Anſwer*) Thirty Nine parts of Forty of my Firſt and Third Letters. Next, *he* owes me an Anſwer to the Second. Thirdly, he has not anſwer'd one word to my *Fourth*. And ſo two or *three* ſhameleſs *Untruths* muſt ſerve for an *Anſwer* to thoſe *four* Treatiſes. Which, I ſuppoſe, is *the*
P. 17. *modern way of Controverſy* you told us of p. 20. However, you tell us p. 40. that Dr. *St's* peece was an *Excellent Diſcourſe*; that is, 'tis one of your *Geeſe* metamorphoſ'd to a *Swan*, by your gloſs

commendations. However, it discover'd my *Vanity*, & that's enough in all Conscience. But Sr, are You a Christian, even in a Latitudinarian sense, who call it *Vanity* to assert that the Faith now held by Christians is truly Christ's, and consequently *True*, or that it has Grounds to prove it True that it did descend from him, which is the Grand Contest between Dr *Sr.* and me? And on this occasion let me ask you how you durst tell the World in the Title to your Dedicatory, that a Book writ to maintain the *Possible Falshood of Faith*, is writ *In Defence of the Church of England*; as if it were *her* Doctrine, that *all Christian Faith may be a Lye*; or how a Chaplain to an Arch-Bp. durst approve a Pamphlet, that makes that Church guilty of that half Atheisticall Tenet, which her best Writers and most Genuin Sons ever abhorr'd. But—— *Hæc est hora vestra & potestas tenebrarum.*

6. Your Third Falshood is, that I writ *Contradictions*, which has been confuted *at large* in an elaborate Discourse (Fifth-Cath. Letter p. 8. to p. 18.) where every particular Contradiction objected is solv'd by a clear state of the Question; which the Learned Dr. would needs mistake throughout his whole Answer. However, *it was expected this would have stopt my mouth.* But alas, when *vain* men *promise* to themselves Unreasonable things, how strangely their Expectations *fail* them! Tis not *Nonsense* clad in *fine words*, nor all the Spitefull Reflexions of men, who, I see plainly, have not the least value for Truth, that can shock me or fright me from defending it.

7. Your Fourth Falshood is, that the *Balckloist Heresy was now like to be brought on the Stage again*; meaning, that my Doctrin about Tradition was *peculiar* to Mr. *Blacklow*. The contrary to which I have shown to every honest Reader's eye in a particular Treatise (*Clypeus Septemplex* p. 209. to p. 250) and the very Reverend F. *Warner* in his * *Anti-Heaman* tells Dr. *Burnet* he *discovers his Ignorance* in saying it was *newly invented*. Lastly, my Fifth Letter p. 24. has Forestall'd this objection. But no Sincerity is to be expected from such willfull Asserters of baffled Falshoods. Disprove a Calumny never so evidently, all they do, in stead of invalidating our Reasons or Testimonies, is *to say the same over again* with a steel'd Impudence, as if *nothing* had been alledg'd against it.

* See Third Cath Letter. p. 21.

8. Your Fifth Falshood is, that I have formerly *eat my words*. Your Sixth, that I did this, *when I was cited to Rome to be censur'd for those dangerous Heretical Propositions which I am now again broaching in England*. Both of which are most Impudent Untruths

P. 41.

truths. This appears both by the kind *Monitio* sent me from *Sacred Congregation*, where 'tis manifest they were aware that I had *declar'd* my self to speak [*de Regula Externa Fidei seu de Traditione Ecclesiæ*] of the *Extrinsicall Rule of Faith* or *the Tradition of the Church*. As also, that in the circumstance of our Controversy I had maintain'd [*debere eam esse evidentem*] *this Rule ought to be Evident*. All which they allow'd, and requir'd no more of me but only that *Mindfull of the words of the Apostle* [*I am a Debtor both to the Greeks and to the Barbarians, both to the Wise and to the Unwise*] *I would clear some Propositions contain'd something obscurely in my Books*, by reason of the ambiguity of the word *Evidence, viz.* whether it was meant of the Evidence of the *Mysteries*, or of the *Motives* to Faith; which Mistake bred the whole Misunderstanding. This I did by a hundred Instances, and most pregnant and convincing Reasons in my *Declaratio*; and, this done, those *severest* Judges of *Unsound* Doctrine, remain'd *satisfy'd*; and to your greater confusion I have the Original of the *Monitio* and the other Records in my hands still. For farther Evidence that I was neither put to *Eat my words*, or *Retract* the least tittle in my books, nor was ever *Cited to Rome*, I could allege those Right Reverend Personages, Bishop *Leyburn*, and Bishop *Gifford*; of which the former was at *Rome* all the time of the Contest: the Other, though at *Paris*, yet was acquainted with all the particulars of it: As also those Reverend Divines mention'd *Fifth Cath. Letter. p.* 21. who examin'd the Propositions chiefly objected; and attested under their hands that their Sense was *not* in my Books but the direct contrary: I could produce likewise Multitudes of *Other* Persons, both Divines and Lay-men, of *unblemisht* Credit, who can witness the same. And yet this Frontless man thinks to out-face the world with an open and manifest Lye, to second Dr. *St*'s wilfull Forgeries; though he knows how I answer'd in my *Clypeus Septemplex* and *Vindiciæ* what the Dr. for want of better Stuff, did cite out of his Friend *Lominus*, and that in the First Section of my Fifth Catholick Letter I *particularly* shew'd by unquestionable Authority every tittle of Dr. *St*'s Calumnies to be most False: and, lastly, what Approbations from the most Knowing and most Orthodox Catholicks of the best Quality my Books have had. Which done I close * my Discourse with this Recapitulation [The Sum of my present Defence is this: Eight Divines of "great Repute, appointed by the Arch-Bishop of *Paris*, and admitted by my Adversary himself, do unanimously attest that "the

* Clypeus Septemplex. p. 10.

* Fifth Cath: Letter. p. 30.

" the Sense condemn'd is not in my Books, but the contrary.
" My Judge clears me; The Censurers are commanded to make
" me Satisfaction. The Highest Tribunal allows my Plea and
" acquits me. Primates, Arch-Bishops, Bishops, the *Sorbon*, E-
" minent Divines, and even those who take another way in their
" Writings, approve and commend my Doctrin, and most of
" them in very high and extraordinary expressions. My own Su-
" periour does the same; nay, even those who were formerly
" highly prejudiced, declare themselves satisfy'd in it. So that
" poor Dr. *St.* is left alone to ballance against all this weighty
" Authority; with one *Lominus*, a meer *Utopian* or Man in the
Moon; on whose sole *No-Authority* he grounds all his senseless
Calumnies.] All which particulars were shewn there at large.
enforce those *Testimonials*, I added [I desire the Reader to
reflect that those Judges, Approvers and Commenders of my
Books and Doctrin liv'd generally in *diverse* and far-distant
Nations, were of *different* Faculties and Universities, of *different*
" Education, *different* Orders, and (to some degree) of *different*
Principles & Interests, *diverse* of them utterly unknown to *Me*,
" or I to *Them*. So that, 'tis impossible to imagine that any thing
but the force of *Truth*, & the *Integrity* of my way of proving the
" Certainty of our Faith, as to its having been taught by
" *Jesus Christ*, could make them *conspire* to *allow* or *abet* my
" Books so *heartily* and *Unanimously*. Nor could there be any
" Human inducements to make them so strangely partial to a
" *Private* man, every way inconsiderable, and of *no* Esteem at all
but what my *Writings* and *Principles* gave me.] And now, Rea-
der, admire at the Impudence of this man, and be Judge thy self
whether he has not forsworn all Common Honesty, and renounc't
Shame, who, after all this and much more read by him in the
Book he is here Censuring, does, before any man *has* disprov'd
a little of it, or (I am sure) *can*, in this very book of his, where
he pretends to give a faithfull account of the Contents of each
Letter, and of the performances of each of our Controvertists, not
to inform or *acquaint* the Reader with this my Defence, but *without*
any Authority, nay *against* such an Unconteſtable Authority, ven-
tures so throw about his *headstrong* and willfull Forgeries; as that
I had *contradicted* my self, *Eat my Words*, was *cited to Rome*; that what
I write in my Letters is held there a *dangerous Heresy*, that no
Man of *Sense will be hired to read three Pages in my Books*, *&c.* An
evident sign of a *Nonplust* Cause, which puts its Defenders to such
shifts as to have recourse to Empty Vapour, Huge Noises,
Notorious Lies, to hold it.

9. You

9. You proceed and tell us next, that *my Letter has met with as few Readers as I have Admirers.* Here also there want some Grains of *Truth*, for I am inform'd there are not a Hundred left of my *Fifth Letter*; and sending to buy some of my *First*, I was told there were so few left that they are rais'd to double the price
P. 41. they were vended for in the beginning. Yet your **Comfort** is, *there is no danger in the World of my Last Letter's doing any mischief, since* you *do not believe it possible to hire any man of Sense to read three pages in it.* Alas, poor Gentleman! I doubt not but you have a strong Faith, which so blinds you that you cannot see how ridiculous you make your self and your Friends. You gave us to understand by telling us Dr. *St. declines* the Task, that he *despairs* of *Answering* that Letter *fairly* and upon the Square; and yet, when 'tis so clearly Visible that the *Regret* that you *cannot* answer it *vexes* and *galls* you to the heart, you, like a right pleasant man, pretend to be much *Comforted* that 'tis not *worth the Answering.* A very cheap and easy method to confute *all* the Books in the World. But, Sir, I am to tell you very *Discomfortable* news; which is, that the best Witts of our Nation, (to whom chiefly I write) men not a jot inferiour to your Great Dr himself, have not only read those Letters of mine, but given such a Character of them for *Unanswerable*, as is not modest for me to repeat. And I have been told from a person of worth, that the very Reverend *F.W.* after his perusing some of my Letters, did honour them with this *Elogium*, that they *had laid Dr. St. so flat that he would never be able to rise again.* And, I am so confident of the Goodness of my cause, that I do here *promise* Him and the World very faithfully that I shall make his words good; or rather, by what follows here, it will appear I have done it *already.*
P. 41. For you tell us, that *A very Learned Person, in compassion,* as you *suppose, to the poor headstrong-man, hath undertaken to Answer* [illegible] *only my Fifth Letter, but the other Discourses of the Romanists about Tradition.* As much as to say, the Dr. has enough of me. I confess, Sir, this would be *very Learned* indeed; for he must the main passages, either *confute First Principles*, upon which sist, or else (which is equally impossible) shew that they do stand engag'd against Dr. *St's* Discourse. I know you can *nick-name* any thing an *Answer*, though never so trivial or from the purpose. But that we may hold to the Point we force you are flinching from, I will save your *very Learned* son a great deal of trouble; and, if he can but *shew* us the Christian *now* living has any Reason that *concludes* the [illegible]

holds is the ſame which *Chriſt* and his Apoſtles taught, but by means of Tradition, I promiſe him I will be his Convert. This is the point in hand, and pray, Sir, let it be your care that your *very Learned Perſon* do not *very Learnedly* run quite away from it into Impertinent Digreſſions, as the *moſt Learned* Dr. *St.* did; for, if he does, I ſhall not be ſo *very Unlearned* as to follow his Ramble.

10. But is it not very pleaſant that you ſhould talk of *Compaſſion* to *me* who have left your Dr. in ſuch a *pitifull* and *miſerable* Condition, that he thinks it not Creditable for him to proceed further with me *himſelf*? I ſuppoſe he *left me off*, as the Repreſenter's Antagoniſt did Him, or, as you Phraſe it (*p.* 12.) *has thought fit to give me up, as a Privileg'd Perſon who is paſt hopes of being reclaim'd*; the true *Engliſh* of which every Prudent Reader will gueſs at. It would have done well tho' to have mingled a little *Charity* with his *Compaſſion*; for, certainly, he had done a great Cure to have ſet me to rights: For I muſt confeſs I am ſo *headſtrong* as ſtill to maintain that Errour Nonplus has ſhewn clearly that the Stupendiouſly Learned Dr. *St.* has *never a Principle* to help himſelf with: and the Dr. owes a Cure to this ſtiff-neck't humour of mine, ſince he contributed to it by *modeſtly* declining now theſe fifteen Years to anſwer that Book, or clear himſelf from being A Man of No Principles. I am ſo *headſtrong* too, that I will not let all the preſent Faith of Chriſtianity be held *Poſſible to be Falſe*, or (which is the ſame) *not-True*. Nay, I am ſo *headſtrong*, that, when I ſee plainly that ſcarce *one* of my *Reaſons* are ſpoken to *candidly* and *fairly*, nor ſo much as *one* of them *anſwer'd*, I will not depart from my *Concluſion*, becauſe the Incomparable Dr. *St.* prevaricates, flouts and falſifies. You ſee, Sir, of what nature my Diſeaſe of *headſtrongneſs* is; and, if the *more-then-very-Learned* Dr. *St.* cannot cure me himſelf, I much fear your *other* Perſon, who is no more but *very-Learned* will ſcarce do any good of me.

11. However, 'tis a Kindneſs that an Anſwer is *promis'd* me; But by *Whom*? I peremptorily * Challeng'd the Dr. *Himſelf* who is my proper Adverſary; and is he ſo ſhy to *meet me* and *vindicate himſelf*, when ſo many *heavy* Charges lie upon him, and particularly that *heavieſt* of making All Chriſtian Faith *Poſſible to be Falſe* or (which is the ſame) *not-True*? Can he have *any* buſineſs that *more nearly* concerns his Credit then *this* does? Or does he hope that *another* Perſon can know his

* Fifth Cath. Letter. p. 153

Thoughts and *Reaſons*, and, ſo, *defend* him, *better than Himſelf can?* Neither of theſe can with any Senſe be thought or pretended. 'Tis manifeſt then that he is at his Wit's end how to Reply pertinently; and therefore, ſeeing himſelf preſs'd cloſer and cloſer, and all his witty Evaſions diſcover'd, he very fairly quits the Field, and ſets on ſome *perdu* Bungler, furniſht with ſome Wit and a Plauſible Invective Style, but little or no Senſe; and who has as little Credit to loſe as I ſhall get Honour by meddling with him: and this for no other end but that it may be *Trumpeted aloud* to the world in your next *Continuation*, how *Incomparably J. S.* has been *Anſwer'd*. Or, in caſe he be of any Repute in the eye of the world, yet for fear of danger he ſhall keep himſelf inviſible in his Miſty Cloak, without owning *his Name*, but come out upon the Stage *Maskt*, as your *Continuating* ſelf does; and then (as your ſelf alſo, ſecur'd after the ſame manner, has now done) he may without bluſhing, tell his Readers as many *Falſhoods* as he pleaſes, and yet *ſave his Credit*; for then, like a Slander got among the Goſſips, none knows *on whom to fix it*.

12. Well, but how will this *very Learned Perſon* Anſwer me? Why, you tell us he will anſwer me in

An Hiſtorical Diſcourſe concerning Tradition.

Incomparable! I demand an Anſwer to *nine or ten Treatiſes*, and particularly to my *Several Reaſons* alledg'd in them, of which, God be prais'd, there is good ſtore; and this *very Learned Perſon* will undertake to *Anſwer* them *All* in a [illegible]. Was it ever heard of ſince the World ſtood, that *Intrinſical Arguments* or *Reaſons* are to be *anſwer'd* by *Hiſtories*? Or, can theſe men give the world a Clearer Demonſtration that they are perfectly baffled, than to trick-off the *Direct Anſwers* they owe to my *Arguments* by ſuch an *Indirect Wile?* Every Reader ſees what a *Candid* and *Clear* Method I obſerve in all my Anſwers to the Dr. I take his Books and Reaſons *end-ways* as they lie in order *Page by Page*; ſo that if I *run aſtray* from the Queſtion in hand, or *omit* any thing of weight, 'tis eaſily *diſcoverable*, and I may be preſently *caught*, for they know *where* to have me. On the other ſide my Adverſaries can never be brought to follow any *ſuch* Fair Method: But they fall to write a Treatiſe about ſome Subject, which by the common words in the Title looks a little a-kin to our buſineſs; and then they catch at ſome paſſages here and there incidentally ſcatter'd and diſorderly Collected

lected; and, the true Senſe and force of them, which they had as found in their due place, and the Tenour of the Diſcourſe being *loſt* or *perverted*, they fall to play upon thoſe words; but where the Anſwer is to *all the Particular Reaſons* contain'd in my Book, we may go look. Something is ſleightly and wittily ſaid to a *few ſcraps* of it, but the *Main*, or the *Book it ſelf*, is left unſpoken to. This untoward Method has been exactly follow'd by Dr. *Tillotſon* throughout his *Rule of Faith*, and in his *Preface to his Sermons*; and the ſame is moſt Religiouſly obſerv'd by Dr. *St* in his late pretended Anſwer to ſome of my Letters; and particularly in his *Examination* of the Council of *Trent*, where he runs quite away from the whole buſineſs, as is ſhewn, *Fifth Cath. Letter. p.* 152 153.

13. But, ſince this odd kind of Hiſtorian has undertaken to pay Dr. *St*'s Debts, 'tis but fitting I ſhould give him a *catalogue* of them.

Imprimis, He owes me an Anſwer to the many Arguments in *Faith Vindicated*, demonſtrating that the Rule by which we are to know *what Chriſt taught*, muſt be *Impoſſible to be Falſe*, or *Infallible*. This was apply'd in the *Inferences* at the End of that Treatiſe againſt the two Great Doctors; and it was ſhown there (I dare tell them) *Unanſwerably*, that unleſs they can confute *That* Book (which I am ſure they dare not fairly *Attempt*) all they *do* write or *can* write of Controverſy is at once quite overthrown. Since if it be made good that Chriſtian Faith *muſt* have *ſuch* Concluſive Motives or *ſuch* a Rule to *eſtabliſh* it, and *recommend* it to thoſe who are to embrace it, and they have *none ſuch*, nay *diſclaim* the having *any ſuch Rule*, they can never prove it *True*, that any thing which themſelves, or any elſe, do now hold, is indeed Chriſt's Doctrine.

Item, he owes me an Anſwer to *Errour Nonpluſt*, which prov'd him to be *A Man of* No Principles and to the ſeveral Diſcourſes againſt each of thoſe pretended Principles of his reſpectively: for which I have leſs reaſon to forbear him any longer, becauſe he has in this long Term of Fifteen years, (at leaſt,) *Endeavour'd* to clear ſome *other* debts, but never went about to pay me *one ſingle Farthing*; which was very *Unconſcionable*.

Item, He owes me an Anſwer to my Method, Printed at the end of *Errour-Nonpluſt*; which compriſes the ſumm of my Doctrine about Tradition, and reduces it to *Firſt Principles*; which, therefore, ſince ſuch *Principles* will not be brought to *Contradict*

One another, Dr. *St.* is the *most proper* man in the World to *Oppose* and *Answer*, as having *No Principles at all.*

Item, He owes me an Answer to my *First* and *Third Letters*; in regard he has omitted to speak to * *Thirty Nine* parts of *Forty* in them; and his pretended Answer to the single *Fortieth* part, has been shown in my Fifth Letter to be *none.*

* See Fifth Cath. Letter. p. 154. 155. 156. and p. 164. to p. 173

Item, He owes me an Answer to my *Second Letter*; * the Reflecter, being, (poor man!) *non-solvent.*

*Ibid. p. 156. to p. 165.

Item, He owes me an *Full Answer* to my *Fourth* Letter laying open the *Vanity* of his Insignificant *Guildhall-Hall Sermon*; to which he *has* hitherto said *Nothing.* I add, *nor ever can*, with the *least* show of Reason.

Item, He owes me a Compleat, Distinct and Direct answer to my whole *Fifth Letter*, & all the *several* Discourses in it; to which, if we may trust you, he now declines to speak.

Lastly, he owes me an Account why, in his *Appendix* to Dr. *T's Rule of Faith*, he undertook to confute *Tradition*, and yet wilfully *mistook* the *Nature* of the Thing he was to *impugn*; as is shown *Fifth Cath.* Letter, p. 6. and 7. which renders that whole Appendix *Insignificant.*

14. Now, Sir, since 'tis Impossible that all the Books concerning Tradition can with any sense be said to be *answer'd*, till the *Particular Reasons* they insist on be *distinctly* reply'd to; and 'tis ridiculous to expect this from a *Historical Discourse*, I see we must set our hearts at rest and expect no Answer at all but only some sleeveless Discourse by a very large *Synecdoche*, or rather a far-stretcht *Catachresis*, miscall'd *An* Answer. However, I shall demand this Justice of you, that you would put down all these particular Treatises as *unanswer'd* in an Appendix to this your *Continuation of the present State of* the *Controversy* (as you *ridiculously* call it, by the same figure as the French Parson call'd the Devill *The man of* the *Sin*) And do not brag that Dr. *T's Rule of Faith* is not yet reply'd to; for, besides what has been done already, I am inform'd it will be *punctually* and *particularly Answer'd*: And, to requite your kindness, I hope by that time you write your next, to help you with some others to furnish out your Narrative, and make you stand in need of some new Falshoods and Invectives to save the Credit of your Freinds, who are so laudably and meritoriously employ'd in maintaining that the faith of all Christians in the world may be a *Ly.* If your *Historicall Discourser* fails of this performance,

mance, I ſhall not leave the Point or the Queſtion to dance after his impertinent Voluntaries. It will, in that caſe, be an abundant ſatisfaction to the world that I ſhow by detail what he has left unreply'd to, & ſtill inſiſt upon a *full* & direct *Anſwer* to my ſeveral Reaſons or Diſcourſes. But pray tell him that *Scornfull Jeers* and *Open Falſhoods*, tho' never ſo briskly, and *confidently* deliver'd, are no competent *Anſwers* to *Arguments*, and I have reaſon to fear he will bring *no other*, or rather I am ſure he *cannot*.

15. I would gladly find ſome way to ſave your Friends this vaſt Labour, and excuſe them from this Impoſſible Task: Wherefore, ſince 'tis Unmerciſull to preſs *poor Debtors* to pay more than they are *able*, therefore *out of Compaſſion to your head-ſtrong Party*, I will come to this fair compoſition with them; that if Dr. *St.* can anſwer me but *one ſingle* Argument which I will bring to prove, that he *cannot*, by his Principles, maintain it to be True, that what you or *Any* now hold is *Chriſt's Doctrine*, nor conſequently that the preſent Chriſtian Faith it ſelf is *True*: Alſo, if he can bring but *One* Argument himſelf, which (according to his Principles) does *conclude* that what *he* or any *other* Chriſtian now holds, *is* Chriſts Doctrin, and, ſo, True; I will pardon the *Vaſt Sums* he owes me, and quit all ſcores between us; nay more I will acknowledge all the Guilded Bubbles in your frothy Books to be ſolid ſenſe, and make you Publick Satisfaction for having oppos'd you hitherto. I hope the Reader will think there was never in the world a *kinder Creditour*, conſidering the *long* ſcroll of *what* he is indebted to me for, and *how long* much of it has been due. Your Argument I am to expect. Mine is ready; premiſing firſt this Lemma, that

[*What's True is* (in our caſe) *Impoſſible to be Falſe.*] For, we are not ſpeaking here of *future Contingents*, or of ſuch caſes where the Changeableneſs of the matter may *vary* the Truth of the Propoſition as affirm'd at *Preſent*, but of what *has* determinately *paſt* or *not paſt*; whence what truly *has been Taught* by Chriſt is impoſſible now *not to have been Taught by him*. This Evident Truth ſore-laid, I argue thus.

No Proof from Reaſon that *does not Evidently conclude*, nor Teſtimony that is *Fallible*, can prove a thing *Impoſſible to be falſe*.

Therefore no ſuch Proof or Teſtimony can prove a thing to be True, Lemma.

But

But Dr, *St.* allows no *Concluſive Evidence* previous to Faith, that *Chriſt* taught ſuch or ſuch a Doctrine, nor any Teſtimony but what's *Fallible*.

Therefore Dr. *St.* cannot prove it *True*, that the Faith which *he* or any other Chriſtian holds is *Chriſts Doctrine*; nor conſequently, that Chriſtian Faith it ſelf is *True*.

16. The Concluſiveneſs of this Argument I undertake to make good, let him attaque it where he will. Here is no Sham, Jeer, Ill Language, nor any of your or his little Tricks, but plain *downright Reaſon*. And, ſince I am forc't by your Indirect carriage to *Rigorous Diſcourſe*, I expect from him the Rigorous Duty of a Reſpondent; viz. to *Deny*, *Grant* or *Diſtinguiſh* the ſeverall propoſitions, and he ſhall have the ſame Return from me. I ſhall expect at the ſame time when he ſpeaks to this Diſcourſe, *his* Argument; *concluding* (by his Principles) that what *Himſelf* or *Any Other* Chriſtian now holds, is indeed Chriſts Doctrine; and, ſo, *True*. And, if he refuſes to afford me that moderate Satisfaction, he rejects my kind offer of ſuch a fair Compoſition: and ſo he will ſtand yet engag'd to give me pertinent and diſtinct Anſwers to all thoſe Treatiſes and the ſeverall Arguments contain'd in them which ſtrike at his Tenets: And if he thinks it his Intereſt to joyn iſſue with me in ſuch cloſe and rigorous Diſcourſe, I do here promiſe him, that there ſhall not be one word of *Raillery* (to which I am unwillingly drawn by his and his Friends carriage) nor the leaſt kind of *Excurſion*; but *Pertinent* and *Plain* Arguing, according to the Rules of exact Logick; and the ſame I ſhall expect from *him*. In order to which I make him this *Fair Offer*, that, which of us ſoever *deflects* into any *Irregular* Method, other than direct *Arguing* or *Anſwering*, ſhall be held to be *Nonpluſt*, and to have *Loſt his Credit*. Every honeſt man will ſee that this Propoſall is both *Fair* in it's ſelf, and *Equall* to both ſides; and argues a Sincere Intention in the Propoſer that *Truth may appear*. And therefore, if he *diſ-accepts* this *Offer* or *declines* this *Method*, it will become manifeſt that he is utterly Lo[illegible], as he is a Maintainer of the Cauſe depending between us.

17. By the way I deſire to know from the Dr. why this *one* Argument of mine has not given a *Full Anſwer* to both his Books againſt the *Councill of Trent*, nay, to all he *hath* written or *ſhall* write, in the Judgment of every Intelligent man. Or *why* thoſe Diſcourſes which the Authour himſelf is forbidden by his own Principles,

Principles, to affirm that they contain a word of *Truth* in them, can deſerve any Anſwer at all. Indeed, if he will renounce his ſhallow Principles, and beginning on a new ſcore, undertake to ſhew, that ſuch or ſuch a *Reaſon* is *Concluſive*, or ſuch a *Teſtimony* is *Infallible*, He might, in *that caſe*, pretend to *prove* that to be *True* which is built upon them, and ſo deſerve an Anſwer; otherwiſe what man, that is not over-courteous, will take himſelf to be oblig'd to reply to Great Books, in which, by the Authors own Confeſſion, no man living knows whether there be ſo much as *one word* of *truth* in them? Whence follows Evidently that Dr. *St.* ought in true Reaſon either to take up better Principles, or to leave off Writing Controverſy; nay, even to leave off the Defending his own former Books. For 'tis a ſtrange and deſperate piece of Magnanimity for a Writer to maintain that to be a *Truth* which his own Principles force him to confeſs he knows not but it *may be Falſe*; that is, *he knows not* whether it be *True* or no?

18 If you or your Friends continue reſolute to purſue this Impertinent Topick that my Doctrine about Tradition is held by the Governours of our Church to be Unſound in Faith, you ſtand oblig'd to prove, Firſt, that the *only* Book you rely on, *viz. Lominus*, is *Authentique*, and to be Credited, notwithſtanding that the Graveſt Teſtimonies in the Catholick Church (ſumm'd up above) by their Carriage and Expreſs words have declar'd the direct contrary. And withall, you are to let us know particularly *who* it was that *Authenticated* that Book, who *Licenſed* or recommended it to the Preſs? What Printers, Authors, or Places *name* is to it; and to tell us the Reaſon *why* it was not *own'd*, or *allow'd* by Authority, being Printed in *Paris*, where the Laws enjoyn all theſe particulars under great Penalties. And if it have not *theſe* Qualifications which honeſt Writings may have, then you are to ſhew in what it differs from a *Libell*; as likewiſe to acquaint the World why you thought fit to rely on ſuch a Book to prove my Doctrin *Unſound*, rather than on the Graveſt Authorities of all ſorts in the Roman Catholick Church, atteſting the contrary under their hands ſo *publickly*. Next, you are to *diſprove* what has been *alledg'd* by me in the Firſt Section of my *Fifth Catholick Letter*, to confute that Calumny, where ſuch a Concurrence of Reaſons & Teſtimonies are produc'd, that it would ſhame Impudence it ſelf to conteſt [illegible]. Laſtly, you are to ſatisfy the world how, if this were ſo,

ſo, it could be poſſible that I ſhould now *ſtill* write and *maintain* the *ſame* Doctrin, & yet *no* man, but your ſelves, *accuſe* me. If all this, which would convince even *Scepticiſm* it ſelf, will not ſtop your Mouths, I offer your ſelf a Friendly meeting before ſome Perſons of Honour of both Communions; where I ſhall produce the well-atteſted Originals and Authentick Records (yet in my hands) belonging to that matter; which will ſhew you to your eye what Notorious Falſhoods you have Printed againſt me. Why ſhould you not, *if you have ſpoke Truth*, pull off your Vizard, and *appear* to *juſtify* it? Why ſhould an *Honeſt* Man in an *Honeſt* Cauſe be ſo ſhy to *ſhew his Face*? Or, if the Conſciouſneſs of your Forgeries make you *aſham'd* to do it in your *own* Perſon, at leaſt appear by a *Proxy*. If all this will not keep you from obſtinately perſiſting to oppoſe *known Truths*, I can only ſay you are wilfully *poſſeſt* with a Spirit of *Lying*, and deſerve to be *Poſted*.

19. I am ſorry you would needs force me to uſe ſuch plain Language: Were your Demerits the Effects of Frailty, Humanity would teach me to compaſſionate them. But, being both perfectly Wilfull and Wicked to boot, I ſhould wrong Truth and be Unjuſt to my ſelf, if I had not call'd your Faults by their *own Ill Names*, and I have done no more. Pray deſire the Dr. and his Friends, for Truth's ſake and their own Credit, that they will not ſo plainly convince the World, that they decline *Anſwering* and fall to *Bantering*; and withall aſſure them that if they vainly hope to avail themſelves of *open Ly*[illegible] I ſhall not want means both to *clear* my ſelf and to *expoſe* [illegible] to the *Scorn* and *Shame* of Mankind. So wiſhing you heart and Charitably what you moſt need, *Sincerity*, I reſt

Your Humble Servant,

J. S.

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